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CORNILL, C. H. *Einleitung in die kanonischen Bücher des Alten Testaments*. 7th Ed. Tübingen: Mohr, 1913. xvi+328 pages. M. 5.

The seventh edition of Cornill's *Introduction* follows the sixth after an interval of only four and a half years. The German public thus shows its appreciation of this excellent handbook. The size of the volume is practically unchanged; yet there is no diminution in the quantity of its contents. This is due to the fact that much more of the matter is presented in small type. The new material is made up chiefly of references to the important literature of the subject since the last edition. Little notice is taken here of any but German books, but since this is primarily a manual for German-speaking students, no serious objection can be made to such discrimination. In this connection attention may be called to a few corrections that should be made in the next edition. On p. 185, read J. M. P. Smith; insert *Na.* between *Zeph.* and *Mal.*; and delete *Na.* after "Ward." On p. 202, change "W. H. Ward" to "J. M. P. Smith" and read "1911" for "1912." On p. 130, read "E. L. Curtis and A. A. Madsen." But the high standard of proofreading which has characterized earlier editions, is well maintained here.

Adaptation to newer points of view in Old Testament Introduction sometimes appears. For example, a new section is added discussing the probability and practical certainty that much of the content of the P code was in existence as custom and tradition long before its codification in its present form. Yet, no reference apparently is made any where to the discovery of the Elephantine papyri and the questions they raise for the student of Old Testament Introduction. The great bulk of the book is reprinted as in the sixth edition. No changes of front on the author's part are discernible. He represents the school of Wellhausen and follows not after the strange gods of newer methods, which he does not hesitate to classify as "no-gods." Cornill's *Einleitung*, like Driver's *Introduction*, and Gesenius' *Grammar* and *Dictionary*, bids fair to become one of the established institutions of Old Testament science, and doubtless has vitality enough to adjust itself from time to time to changing conditions. May its author live long to direct the course of its progress!

CHEMINANT, P. *Les Prophéties d'Ézéchiél contre Tyr (XXVI-XXVIII, 19)*. Paris: Letouzey et Ané, 1912. x+129 pages.

The "Phoenician" chapters of Ezekiel are especially rich in information regarding that old commercial island seaport Tyre. M. Cheminant presented an exposition of them as a thesis for the Doctor's degree to the faculty of theology of Angers. It commends itself as a thorough, careful, clean piece of work. The critical notes, especially on the Hebrew and Greek text, occupy from two-thirds to seven-eighths of each page, and show that the author has laid under tribute to his purpose the latest archaeological material touching Phoenicia. In the literary and historical criticism of the prophecies against Tyre the author's wide range of reading and study is apparent on every page, and his treatment is clear, as we expect from French scholars.

TROELSTRA, A. *The Name of God in the Pentateuch*. Translated from the Dutch by Edmund McClure. London Society for the Promotion of Christian Knowledge, 1912. 92 pages. 2s.

The activity of the earlier Biblical scholars of Leyden, Holland, is fully sustained by the men of the present generation. The modern critical school, while vigorously

protesting against the methods and results of Kuenen, has not abandoned *in toto* his methods. The present school has a documentary theory of its own, which has its own difficulties and its own ways out of them. Troelstra delivered this lecture to the students in the University of Leyden. The pith of the discourse is the fact that the Hebrews had different names for the Deity, and that they were not always careful to draw a sharp distinction between them. This latter being true, as seen in a large number of proof texts, it is not safe to make the appearance of different names the basis for separating the so-called documents of the Pentateuch. But the lecturer seems to ignore the fact that this is only one of the many data on which the partition is made. Numerous notes are given to substantiate the author's position. But at the end the reader has an uneasy feeling that his arguments though plausible are not conclusive.

KNABENBAUER, JOSEPH. *Commentarius in Psalmos*. [Cursus Scripturae Sacrae, auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer. Commentariorum in Vet. Test. Pars II.] Parisiis: Lethielleux, 1912. 492 pages. Fr. 10.

Scholars are always ready to welcome any new light on the Psalter. Knabenbauer, as one of the editors of the *Cursus Scripturae Sacrae*, releases to the public *cum approbatione superiorum* a commentary on the Psalms. All but sixteen pages of an introduction are devoted to the commentary proper. The assumed validity of the superscriptions including authorship relieves the author of troublesome questions at the outset. The exposition of each psalm is preceded by the Vulgate translation, with each two metrical lines separated by a bar. A new translation is not attempted but the commentary is built up around the Vulgate, authorized by the Council of Trent, April 8, 1546. In the comments the author gives first place to the church Fathers, S. Basil, Jerome, Theodoret, Eusebius, Chrysostom, Augustine, etc., and the early Greek versions, LXX, Aquila, Symmachus and Theodotion, quintae and sextae. Modern writers on the Psalms, especially non-Catholic, receive slight recognition.

AMANN, FRIDOLIN. *Die Vulgata Sixtina von 1590: Eine quellenmässige Darstellung ihrer Geschichte*. Freiburg im Breisgau: Herder, 1912. xix+160 pages. Fr. 4. 50.

The Council of Trent decreed April 8, 1546, that the Vulgate when corrected, should be the authoritative edition of the sacred Scriptures for use in the Roman Catholic church, but failed before adjournment to appoint a commission to carry out the purpose of the decree to issue such edition. The author of this booklet discusses the problems that surround the issuance of the first authoritative edition by Pope Sixtus V in 1590, in the light of documents which he worked over in various libraries of Italy, especially that of Venice. He gathered many details in the diaries of Severoli and Massarelli which help to fill up gaps in the long story of the Vulgate problem from before the Council of Trent to 1590. Not until 1566 (twenty years after the Council) was a commission of five cardinals and twelve advisers appointed to take up the task of correcting the Vulgate for an official edition. This commission merely trifled at the work. Not till 1585 at the accession of Fra Felice as Sixtus V was the revision undertaken by men who were both able and effective, appointed by the new pope. Five years of vigorous, careful work produced the first official authoritative Scriptures